Publication of the Armenian Missionary Association of America

140 Forest Ave., Paramus, NJ 07652

October, 1989, VOL. XXIII, No. 6

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Mobile Medical Clinic sent to Armenia.

THE RAISON D'ETRE OF THE ARMENIAN EVANGELICAL WORLD COUNCIL



The Rev. Dr. Vahan Tootikian

The third meeting of the Armenian Evangelical World Council (AEWC), held from August 3-6, 1989, in Athens, Greece, is now already history.

As a body, the AEWC is still in its formative stage. Historically, it was conceived in an all-Armenian Evangelical Conference, named First World Conference of Armenian Evangelicals, held from June 25-28, 1978, at Haverford, PA, with 126 representatives in attendance. It was born on April 29, 1981, in Issy-les-Moulineaux (a suburb of Paris), France. To unite all our Unions and churches was not, of course, a new idea. The Armenian Evangelical Inter-Union Council, formed in 1952, and convened in 1955 and 1965, was a serious attempt at unity, but could not survive "the tests of the times." At any rate, the AEWC became a reality in 1981. The Council, in its first meeting in Paris from April 29 to May 4 1981, drew up its Bylaws and Consti' 4 tion and requested its representatives .o. have their respective Unions and organizations approve them. The civil war in Lebanon delayed the approval by the Near East Union for six years, but finally it became possible for AEWC to meet in full capacity in Havertown, PA, from October 12-14, 1987. Considering this. then, the AEWC is still in its infancy.

AEWC, which was a promise yesterday, is a reality today. Sometimes we tend to forget just how far it has come in a few short years . . . and, of course, how far it has still to go!

People sometimes ask: What is AEWC anyway? What has it accomplished so far, and what does it hope to accomplish? The AEWC may not have justified the expectations of some people, but what it has rendered within a span of a few years. is, indeed, noteworthy. The following are but a few of its accomplishments: The coordination of the Armenian Evangelical relief aid for Armenia and for Lebanon; the visitation and moral guidance provided by AEWC leadership to small struggling churches (such as in Armenia and Istanbul, Turkey); the creation of a united voice, stance, declaration and efforts on behalf of the Armenian Cause; and the demand of Artzakh region's annexation to the Armenian Republic; the establishment of a \$50,000 Endowment Fund; the formulation of guidelines (but in a booklet) concerning the preparation of ministers and religious leaders, the formation of the Armenian Evanglical Church in 1996; preparation of a list of prospective evangelists for vacant pulpits; the temporary housing of the Armenian Evangelical Archives at the AMAA Headquarters, etc.

Besides these and other tangible accomplishments, there are other significant gains that Council members have acquired in terms of fellowshipping, praying and working together, learning from each other, and helping one another . . . things of this nature are obviously not visible and measurable, yet exceedingly important in mutual cooperation and spiritual growth.

Understandably, AEWC does not have supernatural power to do things. It does not have great financial and human resources. It does not have magic powers to solve all problems, nor does it have the pretense of meeting all needs.

AEWC is not a church; it is only a representative body of three Armenian Evangelical Unions and two organizations (Armenian Evangelical Union of North America; Armenian Evangelical Union of France; Union of the Armenian Evangelical Churches in the Near East; Armenian Missionary Association of

by Vahan M. Tootikian

America, Inc.; and Stephen Philibosian Foundation), bringing Armenian Evangelicals together in order to deepen and strengthen our commitment to the Kingdom of God, to evaluate, plan and act upon ways and means of making our Armenian Evangelical testimony more effective, to seek the guidance of the Holy Spirit for the revitalization and growth of the Armenian Evangelical Church, to strengthen our missionary outreach, and to create a united front in essential matters of national interests and tragic emergencies.

In the absence of a centralized church structure, AEWC endeavors to cement all Armenian Evangelical Unions and organizations for the common purpose of sharing in the needs and the deeds of each others' lives. It endeavors to become a more effective instrument of mutual assistance in serving our Unions, Armenian people and others, than independent Unions working in isolation.

In a body of this nature, composed of a select small group of representatives, there is always a danger of becoming a private religious club. Is AEWC a private religious club, or an Armenian Evangelical organization within the Church of Jesus Christ? How can one tell the difference?

I wish to state emphatically that AEWC is not a private religious club for the "elite." A private club is held together by the congeniality of its members. AEWC is held together by the commitment of its members to Christ and His Kingdom. A private club's power comes from the intellectual, social and financial resources of its members. AEWC's power comes from God. A private club exists to serve the interests of its members. AEWC, however, is determined to bring its interests and purposes into consonance with the Spirit of God, to serve the loving and redemptive purposes of Christ.

We hope that through the AEWC, our Unions, organizations, and constituency will continue to serve the Lord and our people in a united and more effective way, and will continue their forward march with eyes looking upward and onward.

AMAA'S ARMENIA RELIEF PROJECTS UNDERWAY

A wind turbine generator.
Water-pumping windmill.
A brick-making machine.
Two mobile clinics for medical and psychiatric care.

The above equipment, properly staffed, will soon be in operation in Soviet Armenia as part of the continuing Armenia Relief Program of the Armenian Missionary Association of America (AMAA). These four projects, whose estimated cost is nearly \$800,000, represent the most recent phase of the AMAA's efforts to help relieve the suffering and rebuild the lives of the earthquake victims in Armenia. The AMAA's earlier efforts addressed the immediate needs of the survivors—the airlifting of medical equipment and supplies, clothing and blankets. The AMAA's current projects stress the long-range economic, physical and spiritual well-being of the victims of the earthquake.

The AMAA's Board of Directors, after reviewing the report of its delegation to Soviet Armenia, decided at their June 3-4 meeting to establish a Task Force to implement projects approved by the Board. The Chairman of this Task Force is Mr. Robert Hekemian of Tenafly, NJ, and the members are: Dr. H. Philip Hovnanian; The Rev. Moses B. Janbazian; The Rev. Karl Avakian; Mr. Edward Janjigian; Mr. Aram Minnetian; Mr. George Philibosian; Ms. Elida N. Telfeyan; Mr. Harold DeMirjian; Mr. Vahe Ashkarian; The Rev. L. Nishan Bakalian and Ms. Michele Simourian.

The members of the Task Force, at their first meeting on June 19, 1989, reviewed the list of projects that the Board had assessed as falling within the scope—financially, practically and spiritually—of the AMAA and selected the abovementioned four projects for immediate implementation, as well as appointed managers to direct the work involved.

Wind Turbine Generator—The director of this project is Dr. Kenell Touryan of Denver, CO, an engineer and an authority on this type of equipment. He has already selected the equipment, and is working on the transportation and

installation of the Wind Turbine to generate electricity for one of the devastated villages in Armenia. This is a pilot project and if it is successful, similar units will be considered for other villages.

Water-pumping Windmill-Dr. Touryan is also in charge of this project which is closely coordinated with Professor Harutyunyan of the Yerevan State University and Professor Yuri Sarkisian of the Yerevan Polytechnique Institute. This Wind Baron type equipment can pump water from depths as low as 600 meters. With the Azeris cutting off fuel supply to Armenia, these water-pumping windmills will be extreemly useful for the villagers in the quake-ravaged areas. In addition, the Wind Baron windmill represents proven technology, and is simple to manufacture. The AMAA is negotiating with the inventor of the Wind Baron, Mr. Dick Sutz of California, to secure a licensing agreement which will allow the production of the windmill in Armenia.

Compressed Soil Brick-Making Machine—Mr. George Najarian of Cambridge, MA, is in charge of this project. Mr. Najarian has extensive experience in property development and construction and is familiar with this type of machine. He supervised the acquisition, and is currently making arrangements for the transport and installation of the equipment. The bricks are made of compressed earth and are suitable for one- or two-story structures. The equipment, which was manufac-

tured by the Advanced Earthen Technologies, Inc., of San Antonio, Texas, was purchased by funds contributed by the AMAA and the Eastern Prelacy of the Armenian Apostolic Church of America.

Mobile Clinics for Medical and Psychiatric Care-Dr. Ara Manougian of Ridgewood, NJ, and Dr. George Bezirganian of Middletown, NY, are overseeing this project. The mobile units, which will be used for both psychiatric and medical care, are equipped with Xray, electrocardiogram and fetal monitor equipment, as well as laboratory, exam and local surgery instrumentation. This project calls for a mobile medical/psychiatric clinic staffed by an Armenian-speaking psychiatrist and medical doctors who will spend at least six continuous months on duty in Armenia. Dr. George Bezirganian and Dr. Armen Geonjian of Los Angeles, CA, both psychiatrists with extensive experience in psychiatric care to Armenian earthquake victims, have undertaken the responsibility of recruiting one or more qualified psychiatrists.

The AMAA Task Force is actively reviewing other Board-approved projects which include: a Bakery Unit; prefabricated housing; and construction of a School in Stepanavan, the latter being managed by Architect Armand Avakian of Ridgewood, NJ. These projects in turn will be implemented as feasibility is established and financing becomes available.

WHERE IS ARMENIA?

For many years I have wondered where Armenia is,
My atlas does not show it.
What becomes of a thousand years of nationhood
Buffeted by Greeks, Romans, Crusaders,
Turks, Russians and earthquake?
What happens to refugees from genocide
Who escape past nightmares to start anew
In another land? Can memories be erased?
I think aching cores remain
Which harden into steel girders of strength and resilience,
Becoming towers among us.
Carmen Hayes Anderson

Texas City, TX

AMAA DONATES TWO MOBILE CLINICS CHURCH WORLD SERVICE CONTRIBUTES \$355,000 TO AMAA'S ARMENIA RELIEF PROGRAM

The Armenian Missionary Association of America (AMAA) of Paramus, NJ. recently donated two mobile medical/ psychiatric clinics to the people of Armenia.

Manufactured by Lifeline Shelters, Inc., of Lancaster, Ohio, the purchase of the 48-foot, self-contained mobile clinics was made possible through the generous contributions of compassionate individuals, churches and organizations throughout the United States. In addition to a diesel power generator (20 KW), chemical lavatory and potable water supply, the mobile clinic also features fully equipped examining rooms with health screening instruments such as EKG and blood chemistry analyzers, as well as sophisticated, state of the art scanning devices such as x-ray and fetal monitors.

The first mobile clinic was presented to the public on Friday, August 25, 1989, at AMAA Headquarters through a special service of dedication. Present were Dr. H. Philip Hovnanian, AMAA President; Mr. Robert Hekemian, Chairman of AMAA's Armenia Relief Task Force; Ara Manougian, M.D., AMAA Project Director for the mobile clinic; His Grace, Archbishop Mesrob Ashjian, Prelate of the Prelacy of the Armenian Apostolic Church of America; The Rev. Dr. G.H. Chopourian, AMAA Honorary Executive Director; a delegation from Church World Service of the National Council of the Churches of Christ in the U.S.A.; and a number of distinguished guests, AMAA Board members and friends.

During dedication ceremonies, Dr. Hovnanian unveiled a plaque to the people of Armenia to be installed in the clinic and then introduced Ms. Kenlynn K. Schroeder, Director of National Disaster Response of Church World Service, thanking her on behalf of her organization's munificent contribution of medical supplies for the clinic, and gratefully accepted Church World Service's check in the amount of \$355,000 as part of their continuing role in the relief aid programs of the AMAA.

His Grace, Archbishop Mesrob Ashjian







made a warm statement to the gathering and offered a prayer of blessing. Mr. Hararyan Shaghoyan of Leninakan, Armenia, recovering in the United States from injuries received during the earthquake, was on hand to tell us through his touching poem that "hand in hand, we can make miracles come true." The Rev. Dr. Leon Tavitian, Pastor of the Armenian Evangelical Church of New York, asked everyone to hold hands, forming a circle, for a closing prayer.

The Rev. Mases B. Janbazian, Executive Director of the AMAA, who is ZUUUP

responsible for the implementation of all of AMAA's Armenia Relief projects, was away on an extended mission field trip in the Middle East, however, he sent his prayers and best wishes for the success of the events of the day.

The second mobile clinic was presented to the public on Sunday, September 24, at the Headquarters of the AMAA. The presentation of the unit was highlighted by a dedication service led by the Rev. M.B. Janbazian. Other participants in the service included: Dr. H. Philip Hovnanian, President of AMAA;

Mr. Robert Hekemian, Chairman of AMAA Armenia Relief Task Force; and the Rev. Karl Avakian, Moderator of AEUNA. Following the dedication ceremonies the mobile clinic was taken to the Camden Marine Terminal in South Jersey for placement on a Soviet liner bound for Leningrad, Soviet Union, where the units will be received and taken to their final destination by representatives of the Soviet Armenian government.

Dr. Ara Manougian will be the first Armenian doctor to man the medical clinics on a rotation basis. Any bilingual Armenian doctors/volunteers willing to go to Armenia to serve in this outreach program may contact Dr. Manougian through the AMAA by calling (800)637-2260 or (201)265-2607.

In many of its approved projects for Armenia, the AMAA has been able to receive the active cooperation of others, such as, National Council of the Chur-



Ms. Kenlynn K. Schroeder (2nd from right) Director of Disaster Response Agency of the National Council of Churches of Christ, presents her organization's munificent gift to AMAA

nian Prelacy; Armenian Relief Society; Armenian General Benevolent Union; Medical Outreach for Armenians; Arme-

ches of Christ in the U.S.A.; the Armenian Evangelical churches; and other compassionate organizations and individuals, to all of whom the AMAA wishes to express its heartfelt thanks.

UNITED CHURCH OF CHRIST SUPPORTS ARMENIA RELIEF AND ARMENIAN POSITION ON ARTZAKH ISSUE

In the course of its 17th meeting recently held in San Antonio, Texas, the General Synod of the United Church of Christ, for the first time in its 32-year history, unanimously adopted a Resolution in support of Armenians. The Resolution, "An Appeal for Assistance to Troubled Armenia," was presented to the General Synod, on behalf of the Armenian Martyrs Congregational Church of Havertown, PA, by The Rev. Dr. Peter Doghramji, who had previously testified in Committee on the substance of the Resolution.

The significance of this action, according to Rev. Doghramji, is extremely in-Portant to Armenians worldwide and has far-reaching financial implications as well. All member churches of the United Church of Christ will now be asked to support, among other causes, Armenia earthquake relief both through directed gifts and through the UCC churches' "One Great Hour of Sharing" program. In addition, the General Synod will officially petition the United States government to impress upon the government of the Soviet Union the importance of a just

solution to the Karabagh issue.

The text of the Resolution, in its entirety, reads as follows:

"WHEREAS, the Armenians have stood for Christ beginning in 301 A.D. through trials and tribulations; and

"WHEREAS, Armenians in Armenia proper have not been able to publicly propagate their Christian faith since 1920 due to USSR's arbitrary constitutional barriers, and

"WHEREAS, religion is making a comeback in USSR as a result of Mikhail Gorbachev's 'glasnost' and 'perestroika' principles; and

"WHEREAS, as a result of a devastating earthquake, the Armenians have suffered a great tragedy with the loss of 25,000 to 50,000 lives and 500,000 have been left homeless and disabled;

"WHEREAS, a just and reasonable request by Armenia to have historical Armenian Karabagh (Artzakh) annexed to the Soviet Armenian Republic, has caused political strife and 50,000 to 200,000 Armenians have been forced to homelessness having to abandon home

and assets to escape threats of all kinds;

"WHEREAS, charitable and political assistance at this juncture of Armenian life in the homeland is a crucial one for human kindness and religious possibilities; and

"WHEREAS, while a great outpouring of help and sympathy by a large number of nations in goods and services has been overwhelming, there remains a great responsibility and challenge upon the Christian Church for generous response;

"THEREFORE, BE IT RESOLVED, the Seventeenth General Synod of the United Church of Christ, calls upon all of its churches for enhanced support of the Armenian victims of the earthquake through directed gifts and One Great Hour of Sharing; and

"BE IT FURTHER RESOLVED, that the Seventeenth General Synod of the United Church of Christ urge the President of the United States, the State Department and Congress to use their influence upon the USSR to transfer historic Armenian Karabagh (Artzakh) to Armenia."

AMAA GRANTS \$151,000 IN SCHOLARSHIP AWARDS FOR THE 1989-1990 ACADEMIC YEAR

The Armenian Missionary Association of America (AMAA) granted a total of \$151,000 in scholarship aid to Armenian college and university students for the 1989-90 academic year. As in previous years, AMAA's scholarship allocations were determined by the Scholarship Committee of the Association, whose chairman is Robert Hekemian of Tenafly, NJ. The 20-member Scholarship Committee met in groups of 4 to 6 and reviewed the applications in the course of eight sessions. Determination of awards was based on an applicant's financial need, academic standing, future leadership potential and good character references.

The trust funds whose designated incomes provide the major portion of the grants and loans of AMAA's Scholarship Program are the Hekemian Family Endowment Trust, The Stephen Philibosian Endowment Fund and the Hovnan & Edward Tashian Endowment Fund. The rest of the monies come from the designated income of the endowment funds of the following AMAA supporters:

John Abajian, Nerses Aynilian Family, Vahan Azadian, Richard Babikian, A. & V. Badeer, Rev. G. & Y. Chopourian, H.T. Churukian, Arthur Dadian, Dr. H. Darpinian & B. Timourian, Hagop & Esther Dohanian Family, Armine Ejdaharian/Bilezikjian, Dr. Meguerditch & Elise Ejdaharian, Rev. S. &. G. Emurian, L. & M. Giridlian, Anne Halford, Angele Bedrossian Hancock, Dr. M.B. Hovenanian, Paul & Arousiag Iskiyan, Martha D. Jedidian, P. & E. Jerjisian, Karekin Kaboulian, John G. Kazanjian, A. & P. Kezlarian, Rev. D.Y. Koundakjian & H. & S. Berejikian, Y. & V. Lovonian, Prof. Loutfi Levonian. Samuel Magzanian, R. & O. Makanian, Edward & Helen Mardigian, Dr. James Mouradian, M. H. Muradian, Raymond & Marie Nahigian, Altoon & Sara Saprichian, Dicran & Flora Sarkissian, Krikor & Anna Sermabeikian, B. Sherene, E. & N. Tellalian, Telfeyan Evangelical, Dr. & Mrs. J. Tezel, Rev. Edward S. Tovmassian.

According to the report of Mrs. Rosy

Maranjian, Manager of AMAA's Scholarship Programs, this year 151 applicants had filled out their forms correctly and had provided the required supporting documents, thereby qualifying for consideration by the Scholarship Committee. Of these, 122 students received a total of \$151,000 in grants and/or interest-free loans ranging from 500 to \$3000. Most of the recipients are students in the United States, but a few are enrolled in universities and colleges in Canada and overseas.

Speaking about the AMAA's Scholarship Program, Mr. Hekemian, a Boardmember and longtime benefactor of the AMAA, stated, "It is most satisfying to be involved in a program which helps with the higher education of needy yet deserving students. We feel our time, efforts



Mr. Robert Hekemian, Chairman of AMAA's Scholarship Committee.



Fresno area Scholarship recipients with Rev. Bernard Guekguezian, following a special reception held at the First Armenian Presbyterian Church.

and financial resources have not been wasted when we can be of some assistance to so many needy students with such excellent academic records."

The AMAA has always placed special emphasis on education, believing it renders a vital service to Armenian youth, helping them to develop their God-given potentials and to prepare for constructive roles in their communities. Accordingly, each year the AMAA allocates about forty percent (40%) of its annual budget of 2.2 million dollars to schools, colleges and educational projects, which include the Haigazian College in Beirut,

Lebanon; 14 schools in the Middle East; the Merdinian Armenian Evangelical School in Sherman Oaks, CA, and the Sahag-Mesrob Armenian Christian School in Pasadena, CA. Through these and other educational endeavours, Armenian Evangelicals, who constitute only four percent (4%) of all Armenians, support the education of more than thirty percent (30%) of the Armenian student population of the Armenian diaspora—a remarkable service to our people that has rarely been acknowledged or received the proper public recognition it so meritoriously deserves.

AMAA-SUPPORTED SOCIAL ACTION COMMITTEE HELPS RELIEVE SUFFERING IN BEIRUT

In response to the emergency situation in Lebanon, the Armenian Missionary Association of America (AMAA) has rushed over \$200,000 in relief funds to provide food and other basic humanitarian assistance to Armenians struggling for survival in that unfortunate country. The savage intensity of the renewed fighting that has convulsed Beirut since mid-March has left many thousands of residents in a state of privation and despair. Business is at a standstill. People are still living and sleeping in airless shelters with babies, the sick, the old. In some shelters 200-500 people are huddled together.

A recent report from Rev. Robert J. Sarkissian, Chairman of the AMAA-supported Social Action Committee of the Union of the Armenian Evangelical Churches in the Near East (UAECNE) describes the plight of the Armenian population in the beleaguered areas of the city and outlines the measures taken by the Committee to help relieve the suffering:

"We have gone through a very dangerous and difficult situation since the

middle of March. Two months of nightmarish shelling all over the city, especially on Christian areas, have left us all in a desperate situation.

"In spite of a 'cease-fire' (that is now supposedly in effect), the coastal area between the ports of Beirut and Jabeil is under constant daily shelling.

"The situation remains explosive. The blockade of the Christian areas has plunged the population into unemployment and poverty.

"We can accommodate ourselves to the lack of electricity, fuel and gas, but the shortage of food supplies and, consequently, the explosion of prices are unbearable burdens for an ordinary worker and his family.

"Thanks to the relief supplied by the AMAA, the Social Action Committee is now helping 300 families, issuing AMAA Food Coupons regularly and distributing food parcels. The parcels distributed this month consisted of: one gallon cooking oil; one kg. of butter; 2.5 kgs. of powdered milk; two cans of luncheon meat; five kgs. of sugar; and five kgs. of rice.

"Our next distribution of food parcels will consist of: 2.5 kgs. of powdered milk; five kgs. of detergent, two kgs. of cheese; one kg. of luncheon meat; one kg. of homus-tahine; and two kgs. of oatmeal.

"These food parcels cost about U.S. \$25 each. This kind of direct help is greatly appreciated by the beneficiaries and by our pastors and social workers who carry out the distribution.

"We are sure that God will answer our fervent prayers and will grant us protection and peace."

The Social Action Committee of the UAECNE is one of the active relief services in Beirut funded by the AMAA. The Committee's work, financed through the gifts of members and friends of the AMAA, is a vital conribution to the survival of the Armenian community in Lebanon.

Those who wish to share in the AMAA's ongoing vital relief work in Lebanon may send their gifts to:

Armenian Missionary Association of America, Inc., 140 Forest Avenue, Paramus, NJ 07652

ARMENIAN EVANGELICAL WORLD COUNCIL CONVENES IN ATHENS

The Armenian Evangelical World Council (AEWC), the representative body of Armenian Evangelicals throughout the world, held its third international meeting in Athens, Greece, on August 3-6, 1989. The following were delegates representing their respective ecclesiastical Unions and organizations: The Rev. Karl Vartan Avakian and The Rev. Dr. Vahan H. Tootikian of the Armenian Evangelical Union of North America; The Rev. Jean-Daniel Sahagian (since deceased) and The Rev. Jean Agopian of the Armenian Evangelical Union of France; The Rev. Soghomon Kilaghbian of the Union of the Armenian Evangelical Churches in the Near East; The Rev. Dr. G.H. Chopourian, The Rev. M.B. Janbazian (Ex-Officio) and Mr. Nazar Y.



Participants in the AEWC meeting - Athens, Greece.

Daghli, n of the Armenian Missionary Association of America; and Mrs. Joseph H. Stein, Jr., of the Stephen Philibosian Foundation. Among the guests (observers) present were: Dr. H. Philip Hovnanian; The Rev. Mher Khatchigian; Mr. Joseph H. Stein, Jr.; Mrs. Louisa Janbazian and Mrs. Nvair Agopian.

The Council discussed matters of common interest and agreed on the following resolutions:

- 1. To coordinate the Armenian Evangelical relief aid for Armenia in the wake of the December 7, 1988, devastating earthquake. The Council commended the generous participation of its constituent organizations and memberships in their fund-raising campaigns and their relief efforts made to date. In view of the magnitude of the disaster and the tremendous existing need, it was resolved that the fund-raising campaign and relief efforts should continue.
- 2. To assist the Armenian population in war-torm ebanon. The Council commended the spiritual and lay leaders for their courage and loyalty, and resolved to help the churches, organizations and people there, both spiritually and financially, particularly those families who are in dire need.
- 3. To concern itself with the welfare of those churches that are loosely affiliated with or outside the sphere of an organized church union, particularly the Armenian Evangelical churches and fellowships in Armenia and others within the boundaries of the Soviet Union.
- 4. The Council ratified the executive council's resolution concerning the historical Armenian Artzakh region's an-Republic. The resolution supports the peaceful struggle of Armenians in the fatherland and diaspora, calling upon the Soviet Union to reconsider and revise its resolutions to correct the historic injustice imposed on Soviet Armenia
- of the foundation of the Armenian Evangelical church in 1996 by declaring it a year of celebration as well as a year of spiritual revival. To this end, a fivemember committee was appointed. under the leadership of Mr. Nazar Y. Daghlian.



Armenian Evangelical World Council (AEWC) members worshipping with the congregation of the Armenian Evangelical Church of Kokkinia, Greece.

porarily house the Armenian Evangelical archives, until a permanent arrangement is made.

7. To accept the guidelines proposed in a booklet prepared by The Rev. Dr. G.H. Chopourian and Mr. Nazar Y. Daghlian, Called to Christian Ministry, concerning the preparation of ministers and religious leaders. It was further resolved that these guidelines be sent with a strong recommendation to all the respective church unions for their serious consideration and adoption.

8. A lengthy objective evaluation of the AEWC, its work and future course was conducted. A number of proposals and recommendations were made, which will be studied and formulated for future study by the Executive Committee.

The Third Meeting of the AEWC also nexation to the Soviet Armenian held elections, the results of which are as

President: The Rev. Dr. Vahan H. Tootikian: Vice-President: The Rev. Jean-Daniel Sahagian; Secretary: The Rev. Soghomon Kilaghbian; Treasurer: Mr. George Philibosian; Member of Cabinet: 5. To celebrate the 150th anniversary The Rev. Moses Janbazian; Members of the Council: The Rev. Jean Agopian, Mrs. Joseph H. Stein, Jrs., The Rev. Karl V. Avakian, Dr. H. Philip Hovnanian, and The Rev. Mgrdich Karaguezian.

One week after the elections, on his return home, Vice-President Rev. Jean-Daniel Sahagian became a victim of a 6. To authorize the Armenian Mistragic and fatal accident. His funeral sersionary Association of America to tem- vices were held on August 17 in his

church, the Armenian Evangelical Church of Beaumont, Marseille, France. Subsequently, the Council, appointed the Rev. Jean Agopian as Vice-President.

The climax of the Third Meeting of the Council came with the joyous celebrations and worship services held consecutively in the two Armenian Evangelical churches of Athens (Kokkinia and Derghouty). The services were followed by a dinner, during which the newly elected president, The Rev. Dr. Vahan H. Tootikian, expressed thanks to the Armenian Evangelical churches of Athens, their ministers, The Rev. Mher Vartan Khatchigian, as well as Dr. Hovig Demirijan, for their hospitality.

REV. JEAN DANIEL SAHAGIAN

nounce the untimely death of the Rev. Jean Daniel Sahagian of Marseille, France on August 13, 1989. Rev. Sahagian was the Moderator of the Armenian Evangelical Union of France (AEUF), the immediate past President of the Armenian Evangelical World Council and the Pastor of the Armenian Evangelical Church of Beaumont,

AMAA, join in extending sincere symnian Evangelical Church of Beaumont.

AEWC'S FUND APPEAL RECEIVES SATISFACTORY RESPONSE

The "readership" of the AMAA NEWS will remember receiving an appeal letter from the Armenian Evangelical World Council (AEWC). The appeal was sent Out with a request for financial support to establish a non-expendable Endowment Fund in the minimum amount of \$50,000. The Treasurer reported at the Council's meeting in Athens in early August that the appeal had brought successful results, achieving close to eightysix persent (86%) of the projected goal.

The proposed one-time donation of one thousand dollars (\$1,000) to qualify for Chapter Membership (CM) was embraced by twenty-eight persons, one of which was a Church Union. One donation was for \$5,000; two for \$3,000 each; and one for \$2,000, for a total of \$37,000. Donations not qualified for CM amounted to \$5,347, raising the total of all donations to \$42,347. We are about fourteen percent (14%) short of the minimum goal.

Only the annual income of the Endowment Fund may be used for the expenses and projects of the Council. Further, the investment of the Fund will be delegated to the Finance Committee of the AMAA.

Below, because we committed Ourselves to do so, are the names of the

Mr. and Mrs. George Philibosian

Armenian Evangelical Union of France

Mr. and Mrs. Arpiar Gopoian

Stephen Philibosian Foundation

Mrs. Arsen (Anne) Georgizian

Mr. and Mrs. Nerses Aynilian

Dr. and Mrs. George Bezirganian

Mr. and Mrs. Armen Dohanian

Mr. and Mrs. Harold DeMirjian

Mr. and Mrs. Harry Goorabian

Dr. and Mrs. Puzant Krikorian

Mr. and Mrs. M.E. Mooradian

Mr. and Mrs. Suren D. Fesjian

Mr. and Mrs. Donald S. Michaelian

Dr. and Mrs. Stephen S. Boyajian

Mrs. Marie Nahigian

Martin E. Hatch Trust

Dr. Martha Ensher

Dr. George Ajemian

Mr. Mardie Juskalian

Miss Nevart Dohanian

It is with profound sorrow that we an-

The Board of Directors, the entire membership and the office staff of pathies to Rev. Jean Daniel Sahagian's widow, sister Marguerite and her children as well as to the AEUF and the ArmeDr. Stepan Gulesserian

Mr. and Mrs. Augustine Badeer (pledge)

Dr. and Mrs. G.H. Chopourian (pledge) Mr. and Mrs. Edward Janjigian (pledge)

Mr. and Mrs. George Kay

Mr. and Mrs. Krikor Hakimian

Mr. Harry Balukjian

Armenian Missionary Association of America.

Total number of Non-Charter Member top. donors was 78; total of contributions was \$5,347; and contributions ranged from \$2 to \$500. Grand total: 106 par-

ticipating; \$42,347.

Rev. G.H. Chopourian, Mr. Nazar Y. Daghlian and Mr. George Philibosian, members of the Finance Committee, are deeply grateful for the generous response of the faithful and plead with those who have so far not participated to help us achieve our goal of fifty thousand dollars. Only eight more CM's will put us over the

(Rev.) G.H. Chopourian

BIBLES FOR ARMENIA

The following quotations are extracted from letters and statements written by church leaders and Christian workers in Armenia.

"The physical need of the survivors of the catastrophic earthquake is great and critical, but their need for spiritual relief and comfort is greater and more

"One way of providing for the spiritual relief to our people is to make the Word of God available to them. . . There is a new and unprecedented interest critical." in the Christian faith and in the spoken, as well as the written Word of God. People find comfort, consolation and peace in the gospel of Jesus Christ. There are virtually thousands of people who are eager to have their own Bible."

"Once again, I thank God for the AMAA and for its 'Bibles for Armenia' project through which the Word of God, the 'Good News', is provided to our

In light of the foregoing, the AMAA, along with \$2,000,000 rehabilitation program for the victims of the earthquake of last December, is making every effort to deliver as many Bibles as possible to Armenia for distribution to our people. After successfully delivering a shipment of 5,000 Bibles in May, the AMAA, in cooperation with the Armenian Evangelical Union of France and the International Bible Society, will provide 40,000 Bibles for distribution in Armenia. This is a historical opportunity to make the comforting and reviving Word of God available to our people in our "Myre Hairenik."

Your gifts will help to meet the challenge of sending more Bibles for Armenia. WILL YOU HELP? Please fill in the coupon below and mail it today.

Armenian Missionary Association of America, Inc.

140 Forest Avenue

Yes, I want to share in the "Bibles for Armenia" project.

Enclosed is my gift of \$_

Make checks payable to AMAA. One hundred percent of contributions are used for purchasing Bibles. All gifts are tax deductible.

ANNIVERSARY CELEBRATIONS

MRS. SERPOUHI JAMGOTCHIAN

On August 12, 1989, a festive gathering at the home of her daughter, Mrs. Haigouhi Iskikian, marked the 90th birthday celebration of Mrs. Serpouhi Jamgotchian. Some sixty relatives and friends enjoyed a very warm and pleasant gathering. Highlighting the festivities was an announcement by Mrs. Haigouhi Iskikian that she, together with her husband, Joseph, and children, Rhoda and John and their respective spouses, had established an Endowment Fund with the Armenian Missionary Association of America.

Mrs. Serpouhi Jamgotchian was born in Adana, Turkey, in 1899. She belonged to the Ohanian family. At age seven she lost her mother, and in the 1909 Adana massacres she lost her father. Then at age ten and an orphan her relatives took care of her for some time. In 1915, she was taken to Mersine, and in 1920 to Cyprus.

In 1923, while in Cyprus as an orphan, she was married and had a happy family. Her years in Cyprus were very fruitful as she experienced a deep Christian rebirth and was a loyal follower of the Lord she had committed herself to. A few years later, in 1930, her family moved to Beirut, Lebanon. In 1931, they moved to Aleppo, Syria, to look for better living conditions. There, in September 1932, she lost her husband. Thereafter, Mrs. Jamgotchian took her three girls and returned to Beirut. Now she was facing a new hardship, as she alone had to care for her three daughters.

With her deep Christian life and devotion, coupled with her wisdom and strong faith in God, she bravely managed to bring up these children to the best of her ability.

A. S. Badeer

SETRAK AND MARITZA BEZIRGANIAN

There was a surprise in store for two of the most senior members of the Calvary Armenian Congregational Church in San Francisco last March 12. The children and grandchildren of Mr. and Mrs. Setrak and Maritza Bezirganian planned a surprise reception, following the worship service, in honor of their





Mrs. Serpouhi Jamgotchian on her 90th birthday. Mr. and Mrs. Setrak Bezirganian with their children (left to right) Arax, Movses, Siran and Maida.

parents' 65th wedding anniversary. Present were children Movses, Siran Jizmejian of Toronto, Mayda Chenorhokian of Paris, and Arax Kizirian. This was the first time the family had been together in 20 years, when they all lived in Beirut. Well

wishes were received from their 11 grandchildren and 14 great-grandchildren Son-in-law Rev. A. Jizmejian composed a poem, which was read at the family dinner following the reception, marking this significant milestone.

WORDS OF PRAISE AND THANKS BY REV. CHOPOURIAN

Dear Friends:

First of all, I seek your pardon for the impersonal nature of this statement and the delay in responding to your kindnesses. I am sure you will understand. I am also much obliged to the Editor of the AMAA NEWS for allowing the inclusion of this expression of thanks, for otherwise I would have needed secretarial help.

Second, I would like to say that Mrs. Chopourian, my good nurse, joins me in extending our deep gratitude to you for your expression of best wishes for quick recovery from my bypass surgery of March 10, 1989. It has been four months now and I have achieved ninety percent normalcy. Prayers worldwide, joined by you, were a source of encouragement, speeding recovery. We praise God for his providential and merciful care.

Fortunately, my surgery was not due to an emergency. When chest pain was felt at a swimming session, concurring doctors' opinion was to undergo catharization. It was discovered that four or five arteries were blocked and a decision had to be made to either continue a medical management plan with annually increased risks of a heart attack or take the one-time risk of bypass surgery. I opted for surgery, painful as that decision was. Under the expert and steady hands of Dr. Harout Mekhijan of St. Joseph's Hospital in Paterson, New Jersey, the risk was eliminated.

I am grateful to you for your friendship as expressed by your communication, to Dr. Mekhjian, a friend and an AMAA supporter, for his special sensitivities to my needs, to all who were so supportive of me in dozens of ways and to Yeprouhie, my children who traveled 230 miles daily to the Hospital, and to their families.

July 10, 1989

G. H. Chopourian Havertown, PA

հայերէն բաժին

ԱՌԱՋԻՆ ԱՅՑԵԼՈՒԹԻՒՆԸ՝ ՄԵԾ ՀԵՌԱՆԿԱՐՆԵՐՈՎ

Վերջերս Ամենայն Հայոց Կաթողիկոս Վազգեն Առաջինի հրաւէրով Հայաստանում էր գտնւում Հայ Աւհտարանական Եկեղեցիների պատուիրակութիւնը, որի մաս էին կազմում Հայ Աւհտարանչական ընկերակցութեան վարիչ-տնօրէն, Վերապատուելի Մովսես Ճանպագեանը (ԱՄՆ), Ֆրանսիայի Հայ Աւհտարանական Միութհան ատհնապհտ, Վհրապատուհլի Դանիէլ Սահակեանը, Ամերիկայի Հայ Աւետարանական Միութեան ատենապետ, վերապատուելի Գառլ վարդան Աւագեանը եւ բարերար Ռոպերթ Հեքիմեանը։ Մեր թղթակիցը հանդիպեց պատուիրակութեան անդամներին, համգամանօրէն տեղեկացաւ նրանց տպաւորութիւններին, խորհրդածութիւններին իսկ «Հայրենիքի Ձայն»ի ընթերցողների համար հարցազրոյց ունեցաւ պատուիրակութեան դեկավարի՝ Վերապատուելի Մովսես Ճանպագեանի հետ։

-Վերապատուելի, եթէ չեմ սխալւում՝ սա Հայ Աւհտարանչական ընկերակցութեան պաշտօնական պատուիրակութեան առաջին այցն է Հայաստան։

-Այո, դժբախտարար, որպէս պաչտօնական մարմին Հայ Աւետարանչական ընկերակցութիւնը ցարդ կապ չէ ունեցած խորհրդային Հայաստանի հետ։ Այդ բացը թերեւս երկուստեք եղած է, եւ ուրախութեամբ կրնամ նչել, թե արդեն սրբագրուելու վրայ կամ արդեն իսկ որետաժնեւաց է այմ որտան բւ տորք վբեն ին շաւտատրճ՝ որ Հայ Աւետարանական եկեղեցիները նոյնպէս կրնան սերտ բարեկամները գտնել Հայաստանի թէ՝ կառավարական շրջաններուն մէջ եւ թէ իջմիածնի կողմէ։ Այս ծանր օրերուն մենք Ամենայն Հայոց կաթողիկոս Վազգեն Առաջինի հիւրերն ենք եւ Էջմիածնի կամարներու տակ կը վայելենք իր հայրական սէրը։

—8անկալի է որոշ մանրամասներ իմանալ Ձեր

ընկերակցութեան մասին։

-Հայ Աւետարանչական ընկերակցութիւնը **Հիմնուեր** 5 1918 Թուականին՝ Միացեալ Նահանգներու մէջ, որպես եաևբոիհանար բւ ճևիսասրէանար ջանավունբար ին ընավար կազմակերպունիւն մը։ Ինչպէս յայտնի է ընկերակցութիւնը հիմնուեր է չատ բախտորոչ թուականի մը՝ Հանրապետութեան ստեղծման թուականին։ Այն oրերու թյուառութիւնը, Հայ գաղթականներու դժբախտ Վիճակը, աղջատ, փոչեպարտ Երեւանի իրականութիւնը եղած է պատճառներէն մին՝ Հայ Աւհտարանչական երկերակցութեան ստեղծման Համար, եւ կազմակերպութեան հիմնադիր հայրերը իրինց առջեւ յստակօրէն նպատակադրած են օգնելու Հայաստանի՝ դույն չայներնիծի դբև ճայնբենուր ու բվետյնրբենուր, աղէր չարն ի ժանգ երբնաւ, արարն ֆիսերնարար բւ շաժբուսն Վերելքին համար։

Ընդհանուր առմամբ ընկերակցութեան Հիմնական նպատակը կարելի է ամփոփել Հետեւեալ գիծերուն մէջ. դուսանել չայ գոմսվունմիր ճնիրասրբարու չուրանիր, որուսաներ գշավունային անգենրբնուն եւ անժային իրճրունբար պանպանման։ Աշխատիլ ի խընդիր հայ ազգին հոգևւոր զարգացման։ Օժանդակել Հայ մատղաչ սերունդին, Հայեցի դաստիարակութեան ու կրթական յառաջացման։ Օգնել Հայ ազգի անկար, չջաւոր ու աղկաահար զաւակներուն։

Ձեր ընկերակցութեան ծըրագրերի մէջ արդէն իսկ ակընյայտ է այն նպատակը, որի համար ժամանել էք

Հայաստան։

—Այո, այդ դժբախտութեան առաջին իսկ օրերէն Հայ Աւետարանական եկեղեցիները ամէն տեղ՝ Հիւսիսային Ամերիկա, Գանատա, Ֆրանսա, Մերձաւոր Արեւելը՝ գործի լծուեցան, որպէսզի կարենան չտապ օգնունեան իրենց բաժինը բերել Հայաստանի աղէտեալներուն։ Եւ Հադուստեղէն, դեղօրայք, ուտեստեղէն Հաւաքելէն եւ ղրկելէն ետք, մենք նաեւ սկսանք մտածել, թէ ինչպէ՞ս կրնանք օգտակար ըլլալ որեւէ մնայուն գործին մէք։ Եւ որոչեցինը կարեւոր գործիջներ ու մեջենաներ Հայթայթել եւ Հայաստան Հասցնել։ Առաջին Հերթին մենք գնեցինք եւ հոս ղրկեցինք երեք բուժարաններ (ինկուբատորներ) այն պզտիկներուն համար, որոնջ կանուխ կը ծնեն՝ եօք կամ ուն ամսու, եւ այս բուծարաններուն մէջ դնելով է, որ զիրենք կը խնամեն, կեանքի կը կոչեն։ Ատիկա մեզի համար խոր հրդանչային իմաստ ունէր, ջանի որ պիտի ծառայէր մեր տուժեալ ազգին բազմացմանը։ Ձէ՞ որ մենջ չատ զոհեր տուինջ։ Անհամեմատելի է մեր կորուստը, հետեւարար ասկէ ետբ դբև անձիր իշևաճարչեւև մաշարն հաա աշբլի հարք է մեզի համար, եւ մեզմէ իւրաքանչիւրը պարտաւոր է կարելին ընել՝ մէջտեղ բերելու համար ընտիր, որակաւոր նոր սերունդ մր, ծառայելով անոր թե Հոգեւոր, թե ընկերային եւ Թէ՝ կրթական կարիջներուն։ Եթէ կ'ուզենջ րուժել մեր ազգին հոգւոյն վրայ բացուած այս մեծ, անոելի վերջը՝ պիտի սկսենք մեր երեխաներեն։ Ատոր Համար է, որ կ'ըսեն, թէ այդ բուծարանները խոր հրդանչային իմաստ ունէին։

Ատկե գատ, գործակցելով մեր քոյր կազմակերպութիւններու՝ Հայ Օգնութեան Միութեան եւ Հայ Բարեգործական Ընդհանուր Միութեան հետ, մեր ընկերակցութիւնը կազմակերպեց ջանի մր իրճրանիսրբևու երևագ տատևարնրբևու չայկայկուդի ոչէի դառն բո փոխաժեսունբար վասբնարիւնիր ջախոբեն։ ըսյուսիոր օգարմարսերիւրով դառրարձագ բրճ րաբ։ «Որաինեն աշխերջ փան Ռևոբրրիա» քանդարբևասութբար կողմե ղրկուած օդանաւին, որուն ոչ միայն ապրանըներու մէկ մասը, այլեւ փոխագրութեան վառելանիւներն գումարը՝ չուրջ 25 հազար տոլար, մեր ընկերակցունիւնը տրամադրած է։

ՄԷկ խoupnd, կրնամ ճակատը բաց եւ արդար Հպարտութեամբ ըսել, թե Հանգանակած ապրանքներեն գատ դրև նորբեւարնունիւրն նաևմ շունչ 20 զաման ռանաև մաջուր գրամ ծախսած է օգնունեան գործին համար։ —Իսկ որքա՞ն դրամ ունէք այժմ ձեր տրամադրութեան

- Շուրք մէկ ու կէս միլիոն տոլար, եւ դեր յոյս կայ, սն ի, աւբլրայ դրև հանրևանրրևու թւ բիսւդրրիի

կազմակերպութիւններու կողմէ, որոնք խոստացած են իրենց աչակցութիւնը եւ պատրաստ են որեւէ որոշակի ծրագիրի դէպջում մեր միջոցաւ եւ մեզի հետ դործակցաբար իրենց օժանդակութիւնն ընծայել Հայաստանին:

__ Իսկ ո^րւնէք արդեօք ծրագրեր աղէտեալ վայրերի վերաշինութեան առնջութեամբ։

-Անչուշտ։ Արդէն իսկ Հայաստանի պատկան մարմիններու հետ համաձայնութեան եկած ենք յառաջիկայ ամիսներու ընթացքին սկսիլ մեծ սառցարանի մը չինարարութիւնը Կիրովականի մէջ, դպրոցի մը եւ հիւանդանոցի մը չինարարութիւնը Ստեփանակերտի մէջ եւ արդիական սարջաւորումներով յագեցած չարժուն հոգեբուժական կլինիկայի մր առաբումը Սպիտակի համար։

—Վերապատուելի, ինչպես տեղեկացայ, առաջին անգամն է, որ Դուք ոտք էք դրել Հայաստանի հողին։ Հետաքրքիր է, ինչպիսի զգացումներ ու խորհրդածութիւններ են համակում Ձեզ, երբ քայլում էք հայրենի

հողի վրայ։

-Ատիկա ահաւոր մեծ փորձառութիւն է, երկիւղածութիւն, ինթնանակողութիւն է նաեւ հաւատ պարտադրող փորձառութիւն։ Պարագաներու բերումով այսօր մենք ընկած ենք օտար երկիրներու մէջ, բայց խորապէս գիտակից ենք, թե վերջապես մեր գոյութեան խարիսիր այս պզտիկ հողն է, որ Աստուած մեզի համար որպէս հայրենիք սահմանած է։ Եւ մենք այս հողին հանդէպ շատ խոր սէր ու յարգանը ունինը եւ մանաւանդ այս հողին վրայ հաւատարմօրէն մնացող, իր քրտինքը խափող, աշխատող, տրևող եւ զոհողունիւններու գնով կեանք կերտող, իր գոյութիւնը պահող եւ մեր մշակոյթեր գարգացնող սերունդներուն հանդէպ, Հայաստանի մէջ ապրող իւրաջանչիւր մարդու եւ անոր դաւակներու Հանդէպ խոր սէր ու յարգանը ունինը։ Պարագաներու բերումով Տնարաւոր է, որ անցիալին մեր կապը չի երեւցեր, բայց կը հաւատամ, որ ասկէ հաջ այդ կապը չատ աւելի պիտի զօրանայ։ Ինչպես արդեն գիտեք, վերապատուելիներէն զատ, մեր պատուիրակունեան մաս կը կազմէ նաեւ ամերիկանայ բարերար Ռոպերի Հեջիմեանը, որը մեզի պես սահուն հայերեն չի խօսիր: Ամերիկայի եւ կամ այլ երկիրներու մեջ իր պես Հազարաւորներ կան, որոնք Հայերէն չեն խօսիր, բայց իրենք կը խոսին իրենց սիրտի լեզուով, իրենց հոգիի լեզուով։ Եւ այս օրերուն յատկապէս գիտակից եղան իրենց ազգայեն ինջնութեան, եւ երեւակայեցէջ, որ անոնց դարձր հաւանաբար չատ աւելին արժէ, քան մեզմէ իւրաքանչիւրին ըրածը։ Ատիկա նոյնպես ձեւով մը յարութեան կր նմանի:

Uju unhfond h'negha shite, fit Bhunen Popumu չարչարուհցաւ, խաչուհցաւ եւ մահացաւ, բայց մահուան յաջորդեց յարութիւնը եւ անմանութիւնը, մեր ժողովուրդը 301 Թուականէն սկսեալ կը հաւատայ Ցիսուս Քրիստոսի անմահութեան եւ իր հաւատքը ապացուցաներ է իր մարտիրոսութեամբ եւ նաեւ իր պատմութեան որանացներ հայն աստագ է ին չայուներար փառան, ին գոյունիւնով յաղնահարելով նոյնիսկ ցեղասպանունիւնր, արհամարհելով նոյնիսկ ազգովին խաչուիլը, մեզի հաւատ կր ներչնչէ, որ հայ ժողովուրդը նորէն պիտի

ոտքի ելլէ եւ արդէն իսկ ոտքի ելած է աւելի ամուր ու յաղթական։ Եւ կր Հաւատամ , թէ բնութեան պատձառած այս պատուհասը պիտի ըլլայ նոր անկիւնադարձ մը մեր ժողովուրդին Համար։

Կ'ուզեմ Հայրինի մեր քոյրերուն ու եղբայրներուն լոել նաեւ հետեւեալը. աղէտէն ետք չուր 140-142 ազգեր եկան մեզի օգնութեան, որոնց մէջ այնպիսի երկրներ, ինչպիսիք Լիբանանն է, որ ինք արիւնաքամ է, Պանկլատէչը, Լիպերիան, որ իրենք աջակցութեան կարիք ունեն, եւ ամէն անգամ այս փաստր յիչելով իսկ՝ կը յուզուիմ։ Անտարակուսելի է, որ ամէն այս օգնութիւնները մենք ընդունած ենք եւ պիտի ընդունինք մեծ երախտագիտութեամբ եւ չնորհապարտ սիրտով։ բայց մէկ բան պիտի անվերապահօրէն գիտակցինը. մեր Տայրենիքը պիտի վերականգուի ամեն բանէ առաջ եւ ամէն բանէ աւելի հայու ձեռքով, հայու քրրաինքով, հայու աշխատանքով: Հայրենիք եւ սփիւռը՝ ձեռք-ձեռքի տուած, եւ այս նպատակը պիտի գօրաւոր կապով մեզի միացնէ գիրար եւ ոչ մէկ բան ասկէ ետք կրնայ մեզի իրարմէ բաժնել։ Այս է մեր աղօթեքներու Հիմնական բաժինը եւ մեր Հոգիներու Հիմնական բաղձանքը։

«Հայրենիքի Ձայն»

Հարցագրոյցը վարեց ՍԷՑՐԱՆՈՒՀԻ ԳԵՂԱՄԵԱՆԸ

ԿՈՄԻՏԱՍԻ ՍՈՒՐԲ ՊԱՏԱՐԱԳԸ ՁԱՅՆԵՐԻԶԻ ՎՐԱՅ

Հանոյքով կը հաղորդենք թէ այժմ Հայ Աւետարանչական Ընկերակցութեան Գրասենեակէն կարելի է ստանալ, վերջեր^ս լոյս տեսած, "Կոմիտասի Պատարագր" ձայներիցի վրայ:

Իր տեսակին մէջ եզակի այս արձանագրութիւնը իրագործուած է Երեւանի մէջ 1988-ին, Էջմիածնի Սուրբ Գայանե Տաճառին երգչախումբին կատարողութեամբ ու Կոմիտաս Քէշիշեանի ղեկավարութեամբ։ Ձայներիցը արդիական միջոցներով պատրաստուած է Պոսթըն, Մէսէչուսէթի մէջ Միացեայ Նահանգներ։

Այս արձանագրութեամբ Հայ Եկեղեցական երաժշտութեան գանձերէն մին առաջին անգամ ըլլալով մուտք կր գործէ միջազգային երաժշտութեան աշխարհեն ներս։ Այս ապանարով, նաել իր ունեցած հոգելոր արժէքին համար, կընաւատանը թէ իւրաբանչիւր Հայ ընտանիք ունենալու է onhawly un:

Իւրաքանչիւր ձայներիզի գինն է 10.00 տոլար, առաւել 1.50 տոյար որպէս առաքման ծախս։ Ստանալու համար լեցնել վարի կարօնը, եւ դրկել գայն.— AMAA Bookservice Program, 140 Forest Ave., Paramus NJ 07652

Կը փափաքինք ունենալ "Կոմիտասի Սուր	
ձայներիզէն ———— օրինակ։	
□ Ներփակ կը գտնէք մեր վճարումը՝——— □Հաշուեցոյց ղրկել	mոլար
Անուն	
Հասցէ———————	
Հեռաձայն	

ԱՆՆԱ ՔԷԼԵԱՆ



Մայրս ծնած էր Մուսա Լերան՝ Պիթիաս գիւղը, 7 Ցունիս 1913ին։ Եղած է դուսարը Ցակոբ եւ Սառա Պալապանեաններու։ Մեծ Հայրը՝ Կարապէտ եղած է Աւետարանական եկեղեցւոյ սիւներէն մէկը։ Ունեցած է երկու քոյրեր՝ Մարիամ Շերպեթենեան եւ Լուսաբեր Գատեան։ Ունեցած է նաեւ երկու եղբայրներ՝ Մովսէս եւ ՑովՀաննէս Պալապանեաններ։

Բոլորը, իրմէ զատ, գաղթած են Հայաստան 1946-47 Թուականներուն։ Տասնըերեք տարեկանին, կորսնցուցած է Տայրը։ Այնուհետեւ մօրը հետ հոգացած է ընտանիջին

պետքերը:

1936, Դեկտ. 27ին ամուսնացած է Արմենակ Քէլեանի հետ։ Բախտաւորուած են չորս գաւակներով՝ Պօղոս Քէլեան, Վիջթորեայ Հաաթեան, Լուսին, եւ Դլխոյ Ամողլեան։

Մայրս եղած է Համեստ, պարկելտ, աշխատասէր, եկեղեցասեր, տգնող, ու Աստուածավախ անձ մը։

Ան միացաւ իր Փրկչին Օգոստոս, 1989ին, Այնձար, Լիբանան:

Հետեւեալ տողերը , գրուած՝ անցեալ տարի , իր 75 ամեակին առիթով, կը ներկայացնէ իր կեանքը Հակիրձ կերպով։

Դուն սիրելի մայր իմ անգին, Միչտ պահեցիր ընտանիքիդ ջերմ ոգին կետրեսվ, գործով ու խօսքերով Թանկագին, Միչտ օգտակար եղար դուն բոլորին։ Մեր մանկութեան օրերուն Դուն հրելաակ մ'էիր արթուն: Շաղկապեցիր մեզ իրարու, Ինչպես նաեւ ազգականներու։ Հակառակ կեանքիդ փշոտ որերուն, նղար միչա տիպար մայր մը դուն։ Լուծեցիր ամէն դժուարութիւն, լաւ օրինակ եղար քու զաւակներուդ։ Մանկութեանդ՝ մանկութիւն չվայելեցիր Պատերազմ, դաղթ, տեղահանութիւն ջաչեցիր. Ունեցար կեանջի դառն փորձառութիւններ, Ու կորսնցուցիր չատ հարազատներ։ Քաչաբար դիմագրաւեցիր կեա**ն**ջը Ու անիսաիսո մնաց քո Հաւատքը։ Արգր պակաս չեղաւ շուրթերեղ Ոչ այ ժպիտ անուշիկ դեմբեր: Գործունեալ, ժիր, աշխատասեր ու արի, եղար մայր մր մեզ Համար միչտ բարի։ Կեանթէդ մենթ չա'տ բան սորուեցանթ, Քեզի պարտ ենք մեծ գնահատանը։ 4ը չնորհաւորենք 75-ամեակղ. Աստուած րլյայ միչտ պահապանդ Հայելէս սիրասուն Անիդ ու Արմենակդ. Շեն ու պայծառ մնայ օճախդ։ Այս առիթով համբոյրներ գրոչմելով այտերուդ՝ դև դանքերը mund surfilen bulub obplurd: Unment jagt phy abupt, nuet, Ու ինք իր գանձէն քեզ պարգեւատրէ: Որևթնի դշևո Հիմասարն դիմա վաս անան դրայ ին զաւակներուն, թոռներուն ու հարազատներուն մեջ։ Դշխոյ (Քելհան) Ամողլհան

Դանիէլեան Գէւորգ Սիրեկանի Ծնած 1922 թուին Աշտարակի շրջանի Տիւրական Գիւդր, Հայաստան։

Իր մասին որեւէ տեղեկութիւն յաղորդել՝ Դանիէլեան Ռօզա Բալաբէկի Հարաւ Արեւմտեան Թաղամաս Բ. 2 Տուն Թիւ 52, Բնակարան 6 Երեւան, Հայաստան

ՆՈՐ ՍՏԱՑՈՒԱԾ ԳԻՐՔԵՐ

ԿՌՈՒՆԿԸ ԿԸ ԿԱՆՉԷ, *Հեղինակ՝ Ժաղ Ցակոբեան*, Հրատարակունիւն՝ Համազգային Հայ Մշակունային Ընկերակցութեան, Լոս Աննելըս, 1986։ Սփիւռջահայ Թատերավեպ հինգ հանգրուանով, գրուած՝ 1954-ին, Գահիրե, ներջնչման աղբիւր եւ նիւթ ունենալով 1945-1950 Թուականներուն իրականացած խանդավառ Հայրենադարձը։ 128 էջ, Թղթակագմ, դին՝ 10.00 տոլար։ ปีเกเมนินแกะ 4แปรแก กูลเปลี 1203 N. Vermont Ave., Los Angeles, CA 90029

ՀԱՑ ՄԱՄՈՒԼԻ ՑՈՒՑԱԿ, Խմբագիր՝ Արտաչէս Տէր խաչատուրեան, հրատարակութիւն՝ համազգային Հայ Մշակությային Ընկերակցությեան, Կլէնաէյլ, Քալիֆ. 1987: 56 էջ, Թղթակազմ։

Ստանալու Համար դիմել - 419 W. Colorado, Glendale, CA 91204

ՆՈՐ ԵՐԳ ԵՐԳԵՑԷՔ ՏԷՐՈՋԸ, Հրատարակութիւն՝ Ք.Ջ. Գործագիր Մարմինի, Պէյրութ, 1989։

Ջանից, Երիտասարգաց եւ Պատանեաց Համադումարներուն գրուած, յօրինուած կամ [... ևոր բնորը, գայրաչանբնու անգարագնունիւրով թւ մբմբնիի ապագրունեամբ։ Գին՝ 5.00 տոլար։

Ստանալու Համար դիմել՝ Armenian C.E. Union, P.O. Box

110-443, Beirut, Lebanon

ՕՐՀՆՈՒԹԵԱՆ ԱՆՁՐԵՒՆԵՐ, *Հեղինակ՝ Վեր. Գրիգոր* Տէմիրձեան, Աթեւթ, 1989։

Հոգելունչ Քարոզներ որոնք կը պարզեն Աւետարանի Տշմարտութիւնները եւ կեանքի դժուարութիւններու խաւարը կը փարատեն լաւատեսութեան յոյսով: 320 էջ, լաթակացմ:

Ստանալու Համար գիմել՝ Գոգգինիայի Հայ Աւետ. Եկեղեցի 30 Odos Lamias, Palea Kokkinia, Athens, Greece

OBITUARIES

LIFE OF ESTHER BALUKJIAN



"I, Esther Balukjian, was born in Tokat, Turkey, on May 11, 1904. I was the 7th of 8 children—4 boys and 4 girls. My father's name was Iskender and my mother's name Nartouhi (Yarmayan) Yazedjian. Two of my brothers Clied in infancy. My parents were of the Armenian Apostolic Christian faith. A distant relative of my mother, who had been educated in the United States, returned to Tokat as a missionary. Through him my parents became born-again Christians. My mother's mother and my mother's aunts and my father's sisters also became born-again. So I was born into a Christian home. Our denomintion was Disciples of Christ. Everyone that was converted and believed in Jesus Christ as Lord and Savior was baptized. Although we were often ridiculed by our friends and relatives, we did not mind.

"We had a Christ-centered home and I remember it as a happy home. We were middle-class people and were very content. We had a nice two-story home with a big garden in the back. In Turkey, homes were very private. Once you shut the front door, no one could see you from the street. My father had a wholesale grocery store, which he operated mostly by himself. Over there the wives never worked with their husbands. Their duty was to take care of the children and to be homemakers. My mother came from a wealthy family. Her father and father's brother were merchants. One of my uncles was Minas, who graduated from the American University of Beirut as a doctor from the School of

The above is an extract from a memoir by Esther Balukjian. The following is written by her son, Harry Balukjian;

I understand that Minas was killed by the Turks while serving as a medical doctor in the Turkish army in World War I. As an 11-yearold girl in 1915, Esther went through the

Turkish massacres. She remembered her father and brother waving goodbye as they were lead away by soldiers along with other Armenian men and never seen againprobably killed shortly after. A few days later the remaining Armenian women and children were told to go to the next village. This turned out to be a forced march towards the Syrian desert hundreds of miles away. No food or water ws supplied and Esther remembered eating grass and scooping up dirty water to drink. During the course of this march she was the only survivor in her family. At a town near the desert, a Moslem doctor took her out of the remaining stream of survivors. She was naked and had burns from the sun and her feet and legs were bruised and in need of medical attention. She worked as a servant for four years until the age of 15. These were difficult, lonely years of heartbreak, but her faith sustained her. When she heard that there were plans to marry her off to a Moslem she asked to be allowed to go to an orphanage she had heard about for Armenians located in Aleppo, Syria. There an uncle who had been going around to look for survivors found her. Upon returning back to her home in Tokat she found that her married sister's family had survived. After a few years, it was evident that it was still not safe, as more Armenians were being killed. Adopting Moslem clothing, they escaped early one morning by a hired coach for Samson, then took a boat to Istanbul. Relatives advised moving to Buenos Aires, Argentina for a chance to make a living. Even there, with every one working hard for long hours, they were barely able to get by.

In Buenos Aires Esther met Pusant, her future husband. He had left Kayseri, Turkey, for Argentina, and then had emigrated to the Unites States. Pusant was back visiting, relatives. He and Esther met and were married within a month, after which they moved to Philadelphia.

As a 21-year-old bride, Esther thought that God had intervened to perform a miracle in bringing her out of Turkey to a happy marriage and home in America. Pusant and Esther were active members of the Armenian Martyrs Congregational Church. They had three children-Harry, Robert and Marion. It kept her very busy to raise three children, keep house, cook and help in alterations in Pusant's tailor shop. Esther was an excellant cook and often guests were invited to meals on Sundays. Later, as the children grew older, she was active in the Ladies Aid Society of the church and served as president of the group several time. She was saddened by the sudden death of her daughter, Marion, 6 years ago. However, her grandchildren were a joy to her. Also, she always looked forward to seeing her two great-grandchildren. Esther was happy that a grandson, Daniel, had completed

his studies at Dallas Theological Seminary and was accepted at a church in Colorado Springs, Colorado. A week before her death, over the Memorial Day weekend, Esther enjoyed getting away from her apartment for the first time since her congestive heart failure. This was to attend the Keswick Bible conference in Whiting, New Jersey. She was looking forward to other such outings, but the Lord had other plans for her in calling her home on June 3,

ELISE Y. KUTCHUKIAN



Elise Y. Kutchukian of Loudonville, NY, went home to be with the Lord on June 24. 1989, after a sudden heart attack. She was the beloved and devoted wife of Yervant A. Kutchukian and mother of Armenak and Sylvia of Loudonville, and Samuel of Elmira, NY. A brother, Puzant Melkonian of Montreal, Canada, five grandchildren and two great grandchildren also survive her. Mrs. Kutchukian will be best remembered for her wholehearted love and devotion to her family, a love that was equally shared and cherished by all her children and appreciated by the many others who were touched by the purity of her kind heart-the fruit of her salvation in Christ.

Born in Tarsus, Turkey, in 1906, Elise was the daughter of the late Rev. Dr. Samuel Melkonian and Serpouhi Toumayan Melkonian. She was educated at the American Girls' College in Smyrna, Turkey, and moved to Alexandria, Egypt, in 1922, at the initiation of her father, who was responsible for organizing the first exodus of Armenian Evangelicals from Tarsus. In Alexandria, he established the first Evangelical church with the financial support of Elise's father-in-law, Armenak Kutchukian, and where he faithfully served for 25 years following his education at Princeton

Upon the early death of her mother, Mrs. Kutchukian was faced with shouldering the responsibilities of a large family and assisting

her father in the Armenian community, an experience which prepared her for a lifetime of sacrificial living, giving and help to others, always true to her Christian commitment. In 1928 she married Yervant A. Kutchukian, a prominent businessman and leader in the Armenian community in Alexandria, and with whom she served in meeting the varied needs of their people. She chaired the Ladies' Committees both in Alexandria and, later, Beirut, where she emigrated with her family in 1956. Lucy Janjigian, coworker in the womens' group in Beirut, had this to say, "The news of Mrs. Kutchukian's passing on brought to mind the very creative woman she was when I met her in Beirut in 1956. She was Program Director of the Womens' Guild of the Armenian Evangelical Church. Under her guidance we performed in plays and musicals. In keep ing with her pursuit for excellence, she organized French cooking classes, Haute Couture classes and flower arrangement classes. She tried to involve as many persons as possible, and bring out each one's talents. No problem seemed insurmountable. In her gentle manner and wisdom, she would find a solution. We were fortunate to be neighbors. Their home was always full of relatives and friends. She was like a mother to many—we will miss her"

In 1961, by invitation of the Armenian Calvary Congregational Church in Troy, NY, she came to Troy to teach Armenian-speaking Bible classes while being invited to lecture in other Armenian churches. Jack Mikhitarian of the Troy church remembers her as, "a lowkeyed personality with wisdom in her words, and the will of God her way of expressing her faith in God, always with an aura of peace and contentment in her regular scheduled Bible classes. We have been most fortunate to have been a small part of her life on this earth." A Sincere sentiment shared by all who knew her Well, and by none other than Rev. Karl V. Avakian, one of her "sons" from Egypt, who Officiated the Memorial Service held on June 27, 1989, at the United Armenian Calvary Church in Troy. In his words: "Mrs. Kutchukian, whom I knew since the day of my birth, always loving, gentle, helpful and witty, was a woman of strong character. Having experienced the loss of several members of her family and encountered many difficult tragedies, somehow kept the faith and lived life contentedly—the result of true character. I would like to believe that when the Book of Life is opened, Elise Kutchukian will read the words, 'Well done, thou good and faithful ser-

VARTOOHE DOUZJIAN ATAMIAN

Varttoohe Douzjian Atamian was the firstborn child of Elsie Fanarjian and Mgrdich Douzjian. She was brought into the world by

Dr. Jacob Hekimian in her parents' home in Union City, NJ. Her maternal forefathers were founders of the Holy Cross Armenian Apostolic Church, where she was married in 1947 to Antranig Atamian, son of Yughaper Chortanian and Charles Atamian. She was a graduate of Emerson High School. She worked as an instructor at the Kree Institute for many years. After the birth of her two children, Karen and Daniel, she worked out of her home and became a fulltime working woman and an overtime mother, predating the "Woman of the Eighties" by thirty years! She was a selfless and loving mother, devoted to her children.

Vartoohe had a very delicate and compassionate heart. She felt very deeply, sometimes painfully, for any hurting creature that had the "breath of life" in it. She loved nature and the creations of God. She was a sports lover, having been a horsewoman, as well as an excellent swimmer, in her youth.

Vartoohe's nature was that of a giver. Whenever any member of her family or a friends was ill, or was in need, she would sacrifice everything, showing her love and care in tangi-

She was a lover of music and the ballet. She equally enjoyed and appreciated ethnic Armenian or pop music or opera, and was a sensitive and passionate listener.

After her husband's untimely death at the age of 57, Vartoohe worked as a receptionist until the time of her own illness. Vartoohe faced her illness with courage and a quiet confidence. After the great suffering of a ravaging disease, she made her transition from this life to Life Eternal on Saturday, May 27.

One of Vartouhe's caring friends remembered her with the following words of

"Dear Vartoohe, you left this earthly world, but left so much with us of the true meaning of friendship. You shared with us wholeheartedly the love, laughter and understanding you had for us.

"Life's trials are many, and we are tested daily, preparing us for our Creator's plan and purpose. Dear Vartoohe, we wish you eternal joy and peace, and rejoice in all the joys and loving memories we shared. You always did your best for us, and lived the Biblical passage: 'Give according to the gifts given you.'

"There is that bond of friendship we hold so dear in our hearts. You reached graciously our human needs on so many different occasions and showed the gifts of your humility and the grace of your skills."

DAVID ATAMIAN

Submitted by Allan Y. Jenjian David Avedis Atamian's tragic and sudden death from meningacoccus (meningitis) on Friday, February 3, 1989, deeply grieved his immediate family, a host of relatives and

75-5

345-99

friends and fellow classmates. Over 800 mourners filled the Pilgrim Armenian Congregational Church on Monday, February 6, 1989, to attend funeral services for David, officiated by The Rev. Roger Minassian. Participants in the service included a number of clergymen representing Armenian Evangelical and Apostolic churches.

David Avedis Atamian was born on March 21, 1971 to Seth and Beverly (nee Antranikian) Atamian. David, a 17-year-old senior at Clovis West High School, was an exceptional young man, a caring and sensitive person who touched the lives of all he met His high school principal, Jerry MacDonald, characterized him as a "man of his own—the kind of man you would want your son to be." David was interested in music, art and body-

building. He had been playing the drums for over five years. He enjoyed jam sessions and recording tracks with his brother, Rod, and friends. David also spent a good deal of his time drawing comic characters and architectural structures. He explored graphic designing through advertisements and T-shirts. During the past two years, David derived a source of internal and external strength from lifting weights. David put forth a tremendous effort towards bodybuilding. He spent countless hours in and out of the gym with his cousin, Matt, to achieve his goal.

David was very active in church life. At Pilgrim Armenian Congregational Church, he served as an acolyte and stolebearer for several years and participated in the PACC youth group. He also enjoyed attending ACYOP functions and Diocesan summer camp with his cousins, Micah and Matt.

David is survived by his parents Seth and Beverly; brothers Rod and Steven; grandmother Rose Antranikian; uncles and aunts Howard and Rosie Atamian; Stan and Irene Antranikian; Allan and Rosemary Jendian; Harry and Mariam Eritzian; Harold and Dianne Antranikian; and numerous other relatives.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

Poladian, Dorothy

San Diego, CA

January 17, 1989 Miami, FL Gagos, Alice March 3, 1989 Torrance, CA Loutigian, Mary April 19, 1989 Bronx, NY Kuljian, Nouritza May 30, 1989 Hamden, CT Gertmenian, Diana June 4, 1989

*Memorials were designated for AMAA.

1000

AN URGENT APPEAL

SHARE YOUR LOVE WITH A NEEDY CHILD: SPONSOR AN ARMENIAN CHILD IN LEBANON

The economic crisis in Lebanon is getting worse, pushing an ever increasing number of families below poverty line. Widespread unemployment, spiraling inflation and rocketting cost of living have left thousands of already war-weary people on the edge of survival.

Our people are caught in the crunch, too. Many Armenian families have become impoverished, and depend on outside help for their basic survival needs.

Children are suffering the most. After living with fear, uncertainty and hunger for the past several years, they are now facing a lifetime of hunger. . Their parents are simply unable to provide for their education. Many boys and girls are forced to drop out of school, losing their hopes, wasting their God-given potential and having their dreams turned into nightmares.

As Armenians and Christians, we cannot turn our back and deny our help to these youngsters in their hour of critical need. Our Christian faith and our sense of Armenian solidarity should compel us to reach out to them in love.

THE NEED IS URGENT! PLEASE SHOW YOUR LOVE BY SPONSORING A NEEDY CHILD IN LEBANON.

A sponsorship contribution of \$100 a year will enable a high school student to attend school regularly, while

a mere \$75 will ensure the education of an elementary school child for one year.

As a sponsor, you will receive the photo of your child; pertinent information on him/her; and a personal "Thank you" note from him/her.

Please act now, fill in the sponsorship form below and mail it to:

140 Forest Avenue, Paramus, New	Jersey 07652
Gentlemen:	
Yes, I want to share my love with a sponsor:	needy child. I wish to
□One student □Three students □Enclosed is my sponsorship con □Please bill me	Two students
Please our me Please send me more information Cannot become a sponsor right no contribution of \$u	w, but I enclose a specia
☐Please send me more information☐I cannot become a sponsor right no	w, but I enclose a specia
□Please send me more information □I cannot become a sponsor right no contribution of \$ u	w, but I enclose a specia
Please send me more information I cannot become a sponsor right no contribution of \$u NAME	w, but I enclose a specia nderprivileged children

Armenian Missionary Association of America 140 Forest Avenue Paramus, NJ 07652 Non-Profit Org. U.S. Postage PAID Paramus, NJ Permit No 55